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- ## Ten Perfections (**dasa pāramiyo**)
1. **Dāna** pāramī : generosity, giving of oneself
 2. **Sīla** pāramī : virtue, morality, moral conduct
 3. **Nekkhamma** pāramī : renunciation, give up pleasures
 4. **Paññā** pāramī : transcendental wisdom, insight
 5. **Viriya** pāramī : energy, diligence, vigour, effort
 6. **Khanti** pāramī : patience, tolerance, forbearance, acceptance, endurance
 7. **Sacca** pāramī : truthfulness, honesty
 8. **Adhiṭṭhāna** pāramī : determination, resolution
 9. **Mettā** pāramī : loving-kindness, benevolence
 10. **Upekkhā** pāramī : equanimity, mental equilibrium
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Cattāri Brahmavihārā

- The Four Divine Dwellings of Brahmas
 - The four immeasurables (*appamaññā*)
 1. **Metta**: loving kindness or benevolence
 2. **Karuna**: compassion, selfless giving
 3. **Mudita**: altruistic happiness
 4. **Upekkha**: equanimity or mental equilibrium
- Cultivation of the four immeasurables leads one to be reborn in the "Brahmā realm" (*Brahmaloka*)



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METTA SUTTA'S

- **Karaṇīyamettā Sutta**
 - Two identical suttas found in *Suttanipāta* (Sn 1.8) and *Khuddakapāṭha* (Khp 9)
 - 10 verses on the **virtuous qualities** and the **meditative development** of mettā
- **Mettānisamsa Sutta**
 - *Anguttara Nikaya* (AN 11.15)
 - Sutta on the **benefits** of the practice of mettā



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The 10 verses

- **Verses 1, 2, & 3** –virtues and qualities we need to cultivate to properly radiate loving kindness; (preparation for ourselves)
- **Verses 4 & 5** – how to radiate loving kindness unconditionally and limitlessly; (unconditional)
- **Verse 6** – aspiring others to radiate loving kindness; (extension)
- **Verse 7** – depth and intensity of loving kindness as with a mother and her only child; (intensity)
- **Verse 8** – the direction around which to radiate loving kindness; (direction)
- **Verses 9 & 10** – loving kindness is our spiritual practice and how it helps our spiritual growth. (growth)

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Verse 1 (preparation)


Karaṇīyam’ atthakusalena
Yaṃ taṃ santaṃ padaṃ
abhisamecca
Sakko ujū ca sūjū ca
Suvaco c’assa mudu anatimāni

He who is skilled in doing good and who wishes to attain that state of perfect calm (i.e. Nibbana) should act thus.

He should be able, virtuous, perfectly upright, obedient, gentle and humble.

- Skillful in knowing, discern good from evil;
- Capable and confident of good and wholesome deeds;
- 6 qualities: able, virtuous, moral, disciplined, kind, and humble.

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Verse 2 (preparation)

Santussako ca subharo ca
Appakicco ca sallahuka-vutti
Santindriyo ca nipako ca
Appagabbho kulesu ananugiddho



**Contented, easily looked after,
(i.e. not a burden to others)
with few duties, simple in
livelihood.**

**Controlled in senses, discreet,
not impudent;**

**Not greedily attached to
families.**

- Free from desires, easily supported, not a burden;
- No obligations, simple lifestyle;
- Not seeking excitement;
- Not annoying personality and no troublesome habits – noisy, speak loudly;
- Non-clinging to family or householder life – non controlling or dominating over family members.

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Verse 3 (preparation)



Na ca khuddaṃ samācare kiñci
Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhittā

**He should not commit any
wrong-doing, so that wise
people do not find fault in him.**

**May all beings be happy and
safe, may their hearts be
wholesome.**

- Morally upright, virtuous;
- Free from ill-will;
- Virtuous, ethical;
- **Wholesome, blameless, resourceful, exemplary;**
- Pre-condition to wishing others well.

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Verse 4 (unconditional)



Ye keci pāṇabhūtatthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakāṇuka-thūlā

**Whatever living beings
there are...**

**feeble or strong, long, stout or
medium,
short, small or large.**

- Scope (to who) to aspire loving kindness;
- Beings moving, or immobile beings;
- All sizes and shapes.

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Verse 5 (unconditional)

Diṭṭhā vā yeva addiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbē sattā bhavantu sukhittā

**Seen or unseen those dwelling
far or near,
those who are born and those
who are to be born.
May all beings, without
exception,
be happy minded.**

- Seen or unseen:
 - Known to us, or unknown;
 - Close proximity, or Distant;
 - Noticeable, or not noticeable;
 - Existing realm, unseen realm (invisible);
- Born, and in the process (foetus, fertilized eggs).

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Verse 6 (extension)

Na paro paraṃ nikubbetha
Nātimaññetha kattacināṃ kañci
Byārosanā paṭighasaññā
Nāññamaññassa dukkhamiccheyya

**Let not one deceive another
nor despise any
person whatsoever in any
place.
In anger or ill will,
let him not wish any harm to
another.**

- Breadth of reach;
- Aspire others to practice loving kindness;
- Extension of aspiration.

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Verse 7 (intensity)

Mātā yathā niyaṃ puttāṃ
yusā ekaputtam' anurakkhe
Evampi sabbabhūtesu
Mānasā bhāvaye aparimāṇaṃ

**Just as a mother would
protect her
only child at the risk of her
own life,
even so let him cultivate a
boundless heart
towards all beings.**

- Depth or Intensity of loving kindness;
- Mother and her only child as the depth or intensity of loving kindness (unconditional love);
- Non-discriminating.

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Verse 8 (direction)

Mettañ ca sabba-lōkasmim
Mānasam bhāvayē aparimāṇam
Uddham adho ca tiriyañ ca
Asambādham averam asapattam

Let thoughts of boundless love pervade the whole world; above, below and across without any obstruction, without any hatred, without any enmity.

- All Directions;
- Throughout and across the world boundlessly;
- No discrimination, no exception;
- Flowing freely;
- Incorporating those who hate or despise us.

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Verse 9 (spiritual growth)

Tiṭṭham caraṇ nisinno vā
Sayāno vā yāvat'assa
vigatamiddho
Etaṇ satim adhiṭṭheyya
Brahmameṭaṇ vihāraṇ idhamāhu

Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness.

This, they say is highest conduct here.

- All postures and all activity;
- Mindfully recalling at every moment without exception;
- Except in deep sleep;
- As though living in the Brahma world here and now (like heaven on earth).

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Verse 10 (spiritual growth)

Ditṭhiṅ ca anupagamma sīlavā
Dassanena sampanno
Kāmesu vineyya gedhaṃ
Nahi jātu gabbhaseyyaṃ punaretī 'ti

Not falling into error,
Virtuous and endowed with insight,
He discards attachment to sensuous desires.
Truly, he does not come again;
To be conceived in a womb.

- Without clinging to views, beliefs, free from dogmas;
- Look at experience (how things come to be) instead of looking at existence (vipassana);
- With vision and aspiration;
- Capable of breaking away from desires & existence;
- Will not be reborn in the human realm, will not return to existence.


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AN 11.15 Mettānisamsa Sutta

- Bhikkhus, when the liberation of the mind by loving-kindness has been **pursued, developed,** and **cultivated**, made a vehicle and basis, carried out, consolidated, and properly undertaken, eleven benefits are to be expected.
- What eleven?

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Mettānisamsa Sutta *Anguttara Nikaya (AN 11.15)*




There Are Eleven Benefits From Practicing METTA:

1. One sleeps well;
2. One awakens happily;
3. One does not have bad dreams;
4. One is pleasing to human beings;
5. One is pleasing to spirits;
6. Deities protect one;
7. Fire, poison, and weapons do not injure one;
8. One's mind quickly becomes concentrated (tranquility);
9. One's facial complexion is serene (composed, peaceful);
10. One dies unconfused (free from delusions); and
11. If one does not penetrate further (*nibbana*), one fares on to the brahmā world (*formless realm*).

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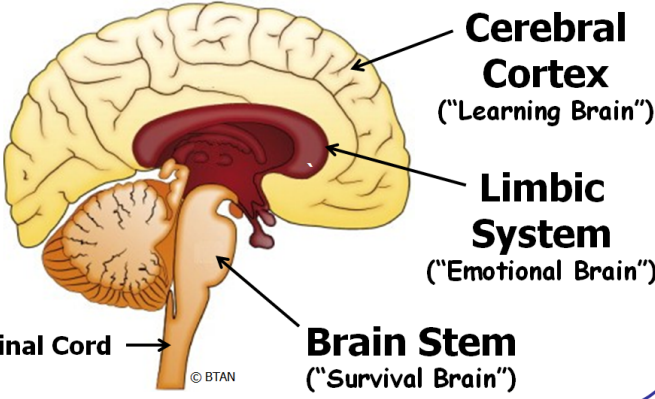




OUR EVOLVING BRAIN


Our brain evolved over millions of years into **3 main layers**:

HUMAN BRAIN



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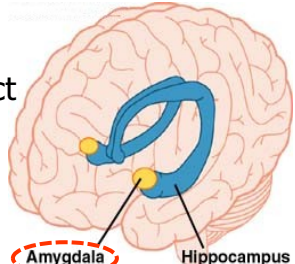


THE LIMBIC SYSTEM (Emotional Command Center)

- Deep within the brain's emotional command center there is a tiny structure called the **AMYGDALA**;
- AMYGDALA scans all environmental and bodily sensations for signs of potential threats and danger to the organism;
- Triggering feelings of discomfort, frustration, anxiety, anger, fear, panic – “fight, flight, or freeze” reaction to protect organism from harm;

Paradoxical Roles of the Amygdala:

- Serves as the “**Body Guard**” to protect the organism from threats and danger;
- “**Terrorist**” if unnecessarily aroused, leading to stress and discomfort.



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OUR LEARNING BRAIN

- ✓ Attention system, Long Term Memory
- ✓ Logic, Critical thinking
- ✓ Lateral thinking (creativity & imagination)
- ✓ Decision making, Goal setting, Planning
- ✓ Judgment, Reasoning, Rationalizing

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ASPIRATION OF SELFLESSNESS

- The aspiration to relieve suffering reduces activation in the **Amygdala**;
- People differ in their skill level at voluntary down-regulation of **negative affect** (negative emotions), as reflected in the decreased activation of the Amygdala, which is accompanied by increased activation in the Ventromedial Pre-frontal Cortex.

